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CHRISTIAN WORLD.

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THE CHRISTIAN WORLD.

We are sure that the friends and patrons of our Society will pardon us for expressing our earnest desire that they would use a kindly influence in behalf of THE CHRISTIAN WORLD. We are well aware that the times are "hard," but we sincerely hope that all who feel an interest in our Society, and its great work, will not only continue their subscriptions, but endeavor to persuade their neighbors and friends to take it. It costs but a dollar a year with the addition of the postage, which is but a trifle. To hundreds of our friends it is the only medium of communication between them and the Society. An extended circulation of this periodical is almost a *sine qua non* in the conducting of the Society with vigor and success. If all who receive the CHRISTIAN WORLD had the high appreciation of it that is exhibited in the subjoined brief letter, which we have recently received from a lady in the interior of the state of Ohio, it would be a great thing for us.

"To the Editor of *The Christian World*: SIR;—The reading of your Magazine has given me much pleasure, and has enlightened me on the subject of the Christian community, at home and abroad. And as I read of the wants of the churches my desire is to do something, to send if it be only a small sum in aid of this great and good work. Enclosed you will find ten dollars, one half of which I wish to go to promote the good work in Italy as "seed corn," and the other half to pay for THE CHRISTIAN WORLD for five years. I may not live 'till 1865, but it will be a satisfaction to me in my closing hours to know that my mite has been contributed, and perhaps some of my children may be induced to continue the subscription when I am removed from them."

PROGRESS OF THE GOSPEL IN FRANCE.*

France is, in many respects, the most important country on the continent of Europe. Her geographical position, bordering on the Atlantic and the "Middle Sea;" her genial climate; her advantages for

* Much of this article has also appeared in the columns of one of our best religious papers: *The Christian Intelligencer*. It will be none the less valuable to most of our readers for that.

interior trade by reason of her five important rivers, long since connected with each other by means of canals ; the genius and character of her people ; her prestige as the leading nation in the civilization of modern times ; her great renown in military achievements, and her no less renown in the arts of peace ; the extent of her literature and the universality of her language ; her eminence in science—all these advantages combine to place France in the foremost rank of the nations of the world.

The French were, in a sense, the inheritors of the civilization of the Romans to a greater degree than any other of the four Latin nations ; and they soon became the most powerful of them. Although overrun and conquered by the tribes of Germany and Northern Europe, as were Spain and Portugal, and even Italy itself, and subjected to the *fractionizing* policy of these Northern invaders, they soonest commenced the process of *centralization* which in time has made France a consolidated political State, with a population of (now) thirty-seven millions of people, more homogeneous in language, institutions, spirit, manners, than any other people in Europe. The French language is the modern Latin—far more so than the Italian, the Spanish, or the Portuguese. It is the only universal language of social life and of diplomacy in the civilized world. There are ten men among the people of continental Europe, outside of France, who speak and read the French language, for one that speaks and reads English. The same ratio holds good in the Spanish and Portuguese portions of this Western Hemisphere.

These facts are sufficient of themselves to convince any intelligent man of the great importance which must attach to the spread of the Gospel in France. But we must add another : it is that France has for a thousand years been the right arm of the Papacy and of the Roman Catholic Church. Her sovereigns (Pepin and Charlemagne) gave to the bishops of Rome their temporal power, and from that day to this she has ever been the ablest and most devoted champion that Rome has ever had. At the behest of Rome, she took the lead in the Crusades (1096-1186) for the recovery of the Holy Land from the "Infidel Mohammedans." Alas ! she took the lead in those other "crusades," those undertaken for the extirpation of the Albigenses in the southern part of her own territories a little later. Even in our own day, if Rome has at any time needed the aid of a powerful secular arm, France has had to undertake the vile work, and vile enough it has been in some cases. If brandy and Roman Catholic missionaries were to be forced on the half-civilized and helpless people of the Sandwich Islands, a French frigate is sent half-way round the globe to do the deed. If the death of Roman Catholic missionaries in Cochin-China is to be avenged, a French fleet and a French army must be sent on the terrible errand of

building up the kingdom of the "Prince of Peace" by the cannon, the bayonet, and the sword. And if the Pope himself must be defended in his own capital and palace, a French army must be sent to Rome, and kept there for now twelve long years.

It is probable, however, that France will take as active a part in the overthrow of the temporal power of the Pope, as she has done in its erection and sustentation. When the German Cæsars (Henry IV. and his predecessors) failed to restrain the arrogant pretensions of the Bishops of Rome to universal *temporal* as well as *spiritual* authority in the affairs of Christian nations, Philip le Bel of France undertook the task, and executed it effectually. For seventy years the Popes were compelled to reside in Avignon on the Rhone, in order that the successors of Pepin and Charlemagne might supervise their conduct, and curb their aspirations. Even in our own times, two Pontiffs (Pius VI. and Pius VII.) were dragged to France—the former by the "Directory," and the latter by the great Napoleon—and for a time deprived of their temporal dominion. And certainly the omens are not at all "assuring" in regard to the peaceful continuance of the "regal" reign of Pius IX., even over the greatly diminished "patrimony of St. Peter," over which his feeble sceptre is now extended. What France gave, she seems to think, she may take away.

France has done enough and suffered enough on account of Rome. To suppress the Reformation of the sixteenth century and the Protestant religion in her dominions, France has put to cruel death, or driven into scarcely less cruel exile, from first to last, many millions of her best children. Her soil has been steeped in the blood of the Huguenots. By this oppressive course, she gave to England and Holland tens of thousands of brave men, who were to be, in the armies of the Prince of Orange (William III. of England) and Queen Anne, by a just retribution of heaven, her most indomitable enemies, and who contributed greatly to her deep humiliation in the latter years of Louis XIV. Not only so, by almost extirpating Protestantism, she lost the only power which might have saved her from the mad career of atheism and red republicanism in the First Revolution, from which nothing could rescue her but the strong arm of a military despot.

But now we may hope that divine mercy is saying to the avenging angel, "It is enough ; put up thy sword." Better days have begun to dawn on France. The principles of religious liberty have made much progress in that great and beautiful country. The power of Romanism has greatly succumbed beneath the heavy blows which it has received since 1789. The great Napoleon did much for the Protestants, by granting their church a legal existence, and giving it the protection and support of the State. He it was that put the Protestant Church on

its feet. He gave it form, and some degree of action ; but spiritual life was wanting, and no wonder, after a long death-like winter of one hundred and seventeen years (from 1685 to 1802,) in which Protestantism scarcely had an existence, in a land where there were once more than two thousand ministers of the Reformed or Presbyterian Church.

During the Restoration (1814-'30,) Protestantism began to look up. The French Protestant Bible Society was organized in 1819. It was the first in the order of time of all the French religious Societies. The Tract Society of Paris followed, and after this came the Society for Missions in the unevangelized nations. All these societies arose during the period in which Louis XVIII. and Charles X. reigned in France.

Then came the revolution of July, 1830, and the reign of Louis Philippe, of nearly eighteen years (1830-48,) during which the Evangelical Society of France, the French and Foreign Bible Society, and one or two others, came into existence. Since that period, the Sunday-School Society of France has been organized. Several local societies at Lyons, Bordeaux, Toulouse, and Strasburg, have sprung up, as well as several in Geneva (on the edge of France, and though in Switzerland, more a French city than a Swiss one.)

It is delightful to see how the work of the Lord has been reviving in France within the present century, and especially within the last thirty or forty years. The great "Breaker" has gone up before his people, and the "way of the Lord" has been wonderfully prepared in that important country.

THE RELIGIOUS SOCIETIES OF FRANCE.

We now propose to say a few words respecting the religious societies among the Protestants, which are every year advancing in strength and usefulness. Their progress has been a very fair exponent of the progress of evangelical religion in that country, which we have shown to be of comparatively very recent origin.

THE BIBLE SOCIETIES.

The first of all the religious societies among the Protestants of France is the old *Protestant Bible Society*. It was formed in 1819, in the times of what is called the "*Restoration*" (of the Bourbons,) in the reign of Louis XVIII. In those days there was very little religious liberty in France. What little there was, was more in *theory* than in *practice*. A few years before (1816,) there had been some shocking scenes, and considerable loss of life among the Protestants in the south of France, particularly at Nismes. Of course, the Protestants had to *breathe quietly* in 1819, for fear of provoking the opposition of their enemies. Accordingly, when they formed their first Bible Society, they formed it expressly and exclusively for the Protestants of the country.

For years that society pursued its humble labors, giving the Scriptures only to Protestant families and individuals as it had means. It has done much good by giving the Bible to newly-married people, as well as to orphans. It continues its labors still. Last year it circulated 16,800 copies of the Word of God, and its receipts were 45,305 francs, or \$9,000. During the forty-two years of its existence, it has done much to supply the Protestants of France, both the French-speaking and the German-speaking portions of the population, with the Bible.

And whilst we are on the subject, we may as well say that the British and Foreign Bible Society established an agency in Paris in 1830, which has done much to circulate the Scriptures in France. Last year it issued from its depository no less than 87,200 copies of the word of God. This is much, but not all. In 1831, the *French and Foreign Bible Society* was formed. And this was the more necessary, because the old Protestant Bible Society (of 1819) was restricted by its rules, as we have just said, to circulation of the Scriptures among the *Protestants*, and the agency of the British and Foreign Bible Society was restricted in its efforts to *France*. A new society was needed to enable French Protestants to meet the entire demands made upon them. And most nobly has the *French and Foreign Bible Society* fulfilled its mission. Last year it put into circulation 91,817 Bibles and Testaments. We are sorry to say, in passing, that it reported a deficit (in other words, a debt,) at its late annual meeting, of 20,000 francs. It will interest our readers to know that the three Bible Societies or agencies, which we have just spoken of, disseminated, in France chiefly, no less than 195,817 copies of the Word of God last year. God be praised for this!

TRACT SOCIETIES.

The Paris *Tract Religious Society* was the *second* in the order of time of all the French religious societies, having been formed about the year 1822 or '23. Last year it circulated 1,105,000 tracts, 200,000 copies of its excellent *Almanac*, nearly 10,000 copies of its monthly journal, *L'Ami de la Jeunesse*. There is a *Book-Publishing Society* at Toulouse, in the south of France, which is carried on mainly by the Messrs. Courtois, three excellent brothers, who are bankers, and their venerable pastor, the Rev. Mr. Chabrand. This society has issued many excellent "works of edification." The Wesleyans have also published several good books, and a small series of religious tracts.

HOME MISSIONARY SOCIETIES.

Of the Home Missionary Societies in France the oldest is the *Evangelical Society of France*, formed in 1833, which last year employed eleven ministers, ten evangelists, and forty-one teachers and colporteurs.

Its receipts were 157,441 francs. This society has never been more blessed in its labors, or had a more open door before it, than at this moment. It was in behalf of this society that Pastor Fisch made his recent visit to us.

The *Central Protestant Society of Evangelization* is another Home Missionary Society. It is sustained by the National Protestant Churches, as the Evangelical Society of France is by the *Free*. It is doing a great and good work. Its receipts last year were 116,849 francs; and its expenditures, 142, 222. It has a preparatory theological school in Paris; sends preachers around to stir up the churches; and it has established thirty-six posts of evangelization in thirty-five departments of France.

There is a society at Lyons, doing a large work in that city and its vicinity, which belongs to the same category. The *Evangelical Society of Geneva* may almost be called a *society of France*, for although its seat is a Swiss city, its missionary work is almost wholly in eastern and southern France.

PROTESTANT SCHOOLS.

One of the most useful Protestant societies in France is that for the *Promotion of Primary Instruction*, especially among the dispersed Protestants of the empire. Its receipts last year were 81,685 francs, which enabled the Committee to aid in the support of two hundred schools. It was while presiding at the late annual meeting of this society, that Mr. Guizot made that *importunate* speech which has so much aroused the Protestants in France.

There is a society in France which, under the humble name of the *Sou Society*, (or *Cent Society*,) raised last year quite a respectable sum for the aid of the various religious and philanthropic works in which the other societies are engaged. It is a regular *Cent-a-week Society*.

FOREIGN MISSIONS.

The French Protestants have a noble *Society for Missions among the Unevangelized Nations*, which has existed some thirty-five years. It has a goodly number of missionaries in south-eastern Africa, whose labors have been much blest. Its receipts last year were over 166,608 francs; and its expenditures, 167,186.

There is an *Agricultural Colony at St. Foy*, in the south of France, for such Protestant children as have "acted criminally without discernment." It is, in other words, a *Farm-Refuge*. It had 118 lads last year, under excellent influence; and its receipts were 70,569 francs.

The *Protestant Deaconesses' Institution* at Paris is doing much good in many ways. Its receipts last year were 83,694 francs.

To this list of Protestant religious and philanthropic societies, we

may add the *Protestant History Society*, whose object is to gather up and publish authentic notices of events and persons connected with the history of the French Protestants, whether at home or in exile. Its *Bulletins* are full of interesting things, many of which were never before published.

We have given above a very complete though brief sketch of the religious societies of France, all of which have sprung up within a comparatively short period, and are doing great good. Some of these societies have been greatly aided by the churches of our country. The Evangelical Societies have been assisted nearly every year by THE AMERICAN AND FOREIGN CHRISTIAN UNION; and the Bible and Tract Societies have been often aided by American Bible and Tract Societies. The General Assembly's Board has for years given important aid to the Evangelical Society of France.

THE ANTAGONISM IN SCOTLAND.

[We find in a recent number of the *Home and Foreign Record* of the Free Church of Scotland, the following article on the subject of THE PROTESTANT INSTITUTE OF SCOTLAND. Our readers will see much in it to instruct as well as interest them. We would that our churches were as wide awake to the evils and the encroachments of Romanism as are those of the Free Church of the land of Knox and Chalmers !]

“We have the claims of an institution to bring before our readers which has scarce as yet awakened that amount of sympathy, or received that measure of support, which the importance of its object demands. We refer to the Protestant Institute of Scotland. In quarters not a few within our Free Church, and also outside of it, the importance of such an institution has been fully appreciated, and the efforts to equip it have been warmly responded to. It has been acknowledged that it has a sphere peculiarly its own, and that the service it proposes to render is a service which, at this hour, is urgently needed.

“But in other quarters the proposed institute is a matter not quite so plain. Surely, say they, we do not need, at this time of day, to be taught what Popery is. Popery is a system so eminently childish and absurd, that no man in an enlightened age like this can ever be brought to believe it. In a barbarous country, or even on the Continent, its arts may have some chance; they have none among us. It is three hundred years since our country threw off the yoke of Popery, and surely we do not mean to embrace what we have been protesting against for three hundred years? We are not going to exchange Knox for Bellarmine, the New Testament

for canon law, and our Christian liberty for the thralldom of the confessional. Besides, if we wish to study the creed and ecclesiastical order of the Church of Rome, are there not extant innumerable treatises, learned and eloquent, on the Romish controversy, by the help of which we can master the question? Expositions more profound, refutations more triumphant of the dogmas of Rome, than those which the great writers of a former age have left, you do not expect to be able to furnish us with? And, last of all, is it not apparent that the tide is turning against Popery? that the nations are loudly denouncing it as an imposture? that kings are scheming to throw off its yoke? that Providence is fighting against it, and bringing near the hour when it shall fall? and that we have only to stand quietly by and be the witnesses of its overthrow? There is, we frankly acknowledge, a certain amount of truth in all these objections; still they are very far from being conclusive on the question, and they by no means meet our position—that Britain, at this hour, is in very great peril from the Romish Propaganda.

“To these objections—specious enough, and which look all very fair till they are tested—we oppose the undeniable fact that Popery is spreading in Britain. It is not only spreading, it is spreading with a rapidity that is something portentous. To present us with an elaborate argument that Popery is so childish that no educated man can believe it, while at the very time we see hundreds of educated men embracing it, and that in a free country and an enlightened age it cannot succeed, while in this very country and age it is succeeding, looks very like as if the authors of these arguments were insulting our understanding and trifling with their own. In all our great cities, and in many of our villages and rural places, cathedrals and Popish chapels are springing up. To go no further than Edinburgh for an illustration; last summer Popery expended in buildings somewhere about £12,000; and this summer it is enlarging the convent at Morningside, at a cost of about £5,000. Each new chapel is a new centre of power. Its erection is a token of wealth and enterprise existing somewhere, and available by the Popish faction. There may be, at the outset, a congregation of but half-a-dozen, it matters not, it will grow. Then alongside the chapel there rises, in many instances, the convent, the monastery, the orphanage, and the school. Thus the leavening process goes on. Money is found to build them, agents to man them, and energy to work them. Idolatrous symbols get familiar to the community, and a sense of the sin of idolatry, of itself no small safeguard, is worn off the mind. In these schools, now multiplying all over the country, a new generation is rising up, who are being indoctrinated into the creed of Rome in a way their fathers were not, and who will bring to the conflict with Protestantism a skill in wielding their weapons which was unknown to their fathers. What national institution is it into which Popery, in the persons of its priests, has not found access? In our infirmaries we meet the priest; in our prisons we meet the priest; in our army we meet the priest; in our poor-houses we meet the priest;—and he is there, not at the request

of those who put trust in his superstition, he is there as the paid and acknowledged functionary of the nation. And last of all comes the annual grant of the Government to Popery. That grant is now of enormous amount, being not less than from two to three hundred thousand pounds. Here is an endowment equal in money value to the endowment of the Presbyterian Church.

“ In the face of these facts, witnessing to the rapid growth of Romanism, and the solid position already attained by it in the country, what is the reply commonly given by way of *dernier ressort*? Popery, it is said, is making no conversions. Conversions! Popery cares not one farthing for conversions. What Popery wishes is money, prestige, and to have her agents at the centres of influence, so as to worm herself into the direction of affairs. She wishes precisely such increase as she is steadily acquiring in Britain. This attained, she will make conversions, when and where and in what numbers it may suit her. That large class of nominal Christians who regard Popery as a form of Christianity only a little inferior to others, may find reason, then, to believe that Popery is, on the whole, superior to others. Have not some hundreds among the clergymen of the Church of England—and they have the reputation of being educated and accomplished men—gone over to Romanism? Scarce a week elapses without new additions to the list of perverts. And let us remember that every such pervert represents dozens, or it may be hundreds, in his flock, already shaken in their beliefs, if not completely perverted.

“ From our own observation, we can testify that the Romanising process, under the name of Puseyism, is proceeding apace in the larger towns of England, and is eating like a canker into the religion of the middle classes. Then there is the important consideration of the state of the Church of England: of the changes which a few years must bring in that Church. Were a break-up to happen in that Church, one of the most powerful of the parties springing from that break-up would be the Puseyite. In all probability the Puseyites would coalesce with the Romanists, and bring them such an accession of social prestige and wealth as would constitute at once a numerous and powerful Popish Church in England.

“ But it is said, granting that a powerful Romish Church is formed in Britain, that Church would not dare, in a free country like this, to carry out her pretensions, or, if she did, the laws would instantly check her. Alas! this is a feeble defence. It is only in a free country that she now can carry out her pretensions. She can at this hour, do in Britain, what she dare not do in any of the despotic countries of the Continent. A free country is bound to proceed according to written statute and law. This Popery contrives how it may artfully evade. It turns the very forms of liberty against liberty itself; and perverts law so that it shall protect the very thing it was framed to put down. But in a despotic country, the artful evasions of Popery avail it nothing, because such country is not tied by statute, and can meet the evasions of the Church by its own arbitrary decrees.

“We have an illustration in Glasgow, at this hour, of the ease with which our laws may be turned against us, and how little trust is to be put in mere enlightenment and liberality. We see men, admittedly upright and liberal, putting down the open-air preaching of the Gospel, at the instance of Rome, on pleas which they, no doubt, conscientiously believe warrant them to do so, but which the majority of their countrymen as conscientiously believe afford them no warrant. If successful here, the Romanists will push their advantage elsewhere. The concession of to-day will become the ground for a new claim to-morrow. Thus do our liberals gift away liberty, quoting law and precedent all the while. And then, how do we find our statesmen acting? When brought into contact with Popery, they seem like men bereft of reason. Demands which would not for a moment be listened to from any other body, when urged by Papists, are conceded as a matter of course. No; something stronger than mere admiration of liberty is required to unmask the plausibilities and withstand the threats of Rome.

“Meanwhile, the country is apathetic. Popery is dotting the land with her chapels, and convents, and schools: she is drawing annually to a prodigious amount from the national purse; she is multiplying her bishops and priests in all our colonies; she is intriguing in Syria; she is recovering her former lands in China; she is largely drafting recruits from the clergy and aristocracy of England; she is giving us new readings of our laws, which our judges are accepting as true; she is acting as a disturber of the public peace; and in a hundred ways is she wearing down the national liberties, and edging herself forward to domination. And yet the country is apathetic. And why apathetic? Not because it is ignorant of these facts, but because it is ignorant of Popery. And being ignorant of Popery, it neither sees the awful sin of that system, nor believes in the danger with which it threatens us. While that ignorance lasts, we will be apathetic; for no facts, however startling, will rouse us while we fail to see the sin and danger these facts involve. How are we to dispel that ignorance?

“Towards assisting in this object, the Protestant Institute of Scotland has been erected. In that institute it is proposed to give to candidates for the ministry, of all denominations, a systematic training in the dogmas of Popery, as opposed to the doctrines of the Gospel. By the help of men so trained, we trust, in a few years, to revive among our people, not that bitter opposition which springs from ignorance, but that salutary dread and calm resistance which arise from knowledge. This was the safeguard of our fathers; we wish to revive it. We wish especially to revive in the minds of our church-members a sense of the sin of Popery; that it is denounced in the Word of God as idolatry—as *the* anti-Christ, and as the system on whose skirts emphatically is the blood of God’s saints. We wish to revive a sense of the sin of giving it active support. And we wish to awaken the Protestants of the country to a sense of the sin of permitting so many of their poor fellow-subjects to remain in the darkness and

oppression of that system ; and to stir them up to concert measures, on a large scale, for their rescue. For these and similar objects has the Protestant Institute been erected.

“ Two thousand pounds are still needed to complete the building of the Protestant Institute. This year is to be devoted to a special effort to collect that sum. This done, the institute is equipped, and will be in full working order. With so many seminaries in Britain for the training of Popish priests, is it too much that one institution should exist for diffusing scriptural views on the subject of Popery, and preparing our young men, about to become the guides of public opinion, for resisting its increase? We confidently appeal to all who believe that Popery is error—offensive to God, and destructive to man ; and that the national support it is now receiving is a sin peculiarly heinous in Protestant Britain, and sooner or later, will draw down judgment—to aid us by their liberality.”



OUR HOLY FATHER, THE POPE.

[The subjoined paper is a translation of a pointed article *on the Pope*, which has had a great circulation in France. It has also been translated into Italian, and is read with great zest in the country in which the “Holy Father” lives. It is one of the many keen things which the school of writers in Paris to which M. About, M. Cayla, M. La Guéronnière belong, has produced.]

1. It is always the same story ! In the street, the same as at home, in the papers, and in conversations, at the church, and at the shop, we hear of nothing but discussions relating to our Holy Father, the Pope !

All this clamor at length wearies us. What has he done, then, this poor old good man? Some folly, without doubt. Let him consider the matter, it is his affair.

If he has, as they say, failed to fulfill his word to his people ; if he made them beautiful promises, and has never kept any of them ; if he has completely wearied out the patience of his followers, then it seems to me that it is the duty of the people to say to him : “ Holy Father, a thousand pardons, if we leave you, for we greatly prefer to have, for a temporal ruler, a worthy honest king, a man that keeps his word.”

What is to be done if, as they say, this Holy Father curses modern civilization, and imagines to himself that liberty is made for him alone? One may shrug his shoulders ; it would be the best of replies.

If he assumes obstinacy for dignity, the *non possumus* for greatness of soul, Castelfidardo for a glorious battle-field, the carrying off of the Mortara boy and Bluth for acts of heroic virtue—the infallibility of the Holy Father appears to me, truly, to be a little in the wrong.

If, as they say, the Holy Father is destined to fall, headforemost, from

the height of his temporal power, it will only be on account of the want of his own equilibrium, because he ought to have thought it was not worth the trouble to give a solid base to his existence by meriting the affections of his subjects. Let him reflect on this now!

2. If the Holy Father, following the footsteps of Christ, had shown us by his conduct, that he is the first disciple of a Master full of goodness and love; if instead of reminding us of the "pence of Saint Peter" and the "patrimony of the church," he would speak to us of a heavenly kingdom, of treasures of faith, and of morality; if he occupied himself a little less with flaming canons, and a little more with spiritual arms with which he would teach us to overcome injustice, idleness, and debauchery; if, following the example of the Saviour, he drove out sellers and buyers from the temple, so that the whole edifice should only contain works of purity, charity, and piety; in a word, if he should only give us for our whole law, the Holy Scriptures: oh! then we would receive him with delight, and thousands of voices would cry out: "Welcome to the wished for Pontiff!" "Live for ever, the Holy Father!"

But if he encloses himself in his now posthumous character, if he refuse to take a single step to place himself on a level with the present age, and in harmony with Him who is the Master of all the ages, then we have no choice but to do without him.

Let this alarm no one! His fall cannot injure us, inasmuch as he has not been able to save us.

His name was never found on the lips of Jesus Christ, neither on those of his apostles. The first Christians were able to do without him, and they did not find themselves any the worse for it. In fact, he entered the Church with his tiara emblazoned with jewels, with his cortegé of haughty prelates, offering his foot to be kissed by all those who approached his throne. He came dictating laws to the kings and emperors of the earth, claiming for himself alone universal supremacy! He came with his mouth full of invectives against his enemies, and against those who would not submit to his arbitrary decrees! He came taking away children from their mothers, forbidding the clergy to marry, and scattering abroad disorder in the Church of God! He came crying, "To arms! To Arms!" and truly, have we not again heard the echoes of his warlike cries, "come to my help, Zouaves! to the rescue La Moriciere, Europe charge in my name!" And how can he call himself the representative of a gentle and humble Jesus, of Him whose kingdom was not of this world, and who of all crowns only accepted one of thorns? And how dare he claim the name of Him who came not to be served but to serve, who had not where to lay His head, who for all his followers had only the poor, the impotent, and the sick, who in fine, came only to bless and save us?

How does he compare himself with Him who blessed the little children and gave them back to their mothers; to Him who declared that marriage is honorable for all men, and who also said: "Put thy sword into the scabbard, for all those who draw the sword shall perish by it!" Jesus

Christ also says to His disciples : "Ye know that the princes of the earth and also the governors exercise authority over them, but it shall not be thus with you, be ye not called master, for Christ alone is your master, and ye are all brethren."

Let us then be in no wise anxious about what shall become of the Holy Father ! Let us recognize Jesus Christ as our only master. Yes ! Jesus Christ who gives to God alone the title of Holy Father, and who said to His disciples : "call no man on earth your father, for one alone is your Father, which is in Heaven."

Yes, Jesus Christ who presents himself to us as Master, as Pontiff, as Intercessor, and as Saviour ; Jesus Christ, in a word, He who died, but now liveth for ever, and who has promised one only representative, one only Vicar, until he returns in person, the Holy Spirit whom he gives for a guide and a consoler to all those who put their trust in him.

In conclusion, let us leave to those to whom it belongs the care of regulating the affairs of Rome ! Let us not worry ourselves in the least about the Pope ! Let us take for our guide the Holy Scriptures, and for our only master, Jesus Christ.

MISSION IN NEW GRANADA.

The Rev. Ramon Monsalvatgé continues to meet with much encouragement in his work in Panama. On the 4th of August, he wrote to say that he had received the box of Bibles and New Testaments which the American Bible Society, at our request, had forwarded to him. Although he only received them on the 30th of July, he had between that day and the 4th of August, distributed 29 Bibles and 44 New Testaments. The people had long expected them, almost with impatience. He had spoken to them on the subject, on his visits from house to house. He had also gone into all the schools and addressed teachers and children on the importance of having the Word of God. Wherever he can sell the books he does so. To soldiers, to prisoners, and to poor people who come regularly to his public services, he gives the New Testament and sometimes the Bible. The Saviour has wonderfully opened the way in Panama, among a most heterogeneous and degraded population. Mr. Monsalvatgé speaks of having baptized a child, and attended another funeral. On both occasions, he availed himself of the opportunity to declare "the whole counsel of God" to the crowd of people which curiosity had contributed to call together.

It is probable that Mr. Monsalvatgé, from motives of economy as well as health, will make Carthagena, (an important city in New Granada, on the Caribbean or Atlantic coast, not very remote from Aspinwall) the home of his family and the scene of his labors during a portion of the year.

AN INTERESTING LETTER FROM DR. McCLINTOCK.

"PARIS, July 17, 1861.

AMERICAN CHAPEL.

"Your readers' will not be surprised to learn that the AMERICAN CHAPEL has lost a number of its members in consequence of the civil war at home. Many of its principal pew-holders and supporters have already returned to America, and more are preparing to go. Yet I am thankful to announce, that in spite of this drain, our congregations are diminished in numbers very slightly, if at all. The supply is kept up in part, by American families coming into Paris from other parts of Europe, in order to be nearer home in case of emergency, and partly by English families, a number of which are now among our regular attendants. The Thursday-night prayer-meeting is very well kept up, the average attendance now, being about thirty-five.

"Our plans of enlargement, by the purchase of a lot and the erection of a building for a lecture-room, parsonage, reading-room, &c., are of course suspended so long as the war lasts at home. With the restoration of peace I hope they will be resumed, and prosecuted to speedy completion. This is essential, in my judgment, to the stability and success of the Chapel.

REVIVAL AMONG FRENCH PROTESTANTS.

"The impulse given to religious activity among the Protestants of the Free Churches in Paris, still continues. Numerous meetings for prayer, religious conversation, &c., are held daily in various parts of the city. A new list, just published, contains announcements of *eleven* meetings for females, *seven* for males, *five* for youth, and *eighteen* for persons of all classes and ages. A general reunion is held every Friday night in the spacious mansion of the excellent Madame André Walther, who has thrown her whole heart and all the weight of her family influence into the movement. We anticipate great results, under the blessing of God, from this revival, not only for the city of Paris, but for all France.

FRENCH METHODIST CONFERENCE.

"The Annual Conference of the Wesleyan Methodists in France has just closed its session. I had the pleasure of attending this body and of bearing the salutations of the American Methodists to their French brethren.

"The body includes 27 ministers, 10 colporteurs and teachers, 77 lay preachers, 1,633 communicants, 5 day schools, and 45 Sunday schools. The foundations of a theological seminary have just been laid at Lauranne; four students have been under instruction for the past year, and the number will be increased as rapidly as funds will allow. The last year has been one of marked success among the French Methodists, especially in the South of France, and in Corsica. The ministers are all earnest and devoted men, full of the spirit of self-sacrifice, of which they have great need in their laborious work in a Roman Catholic country. Their stipends are very small, yet a more cheerful and happy body of Christian ministers I have rarely seen, than in their conference.

"The Church is about to be established in Paris on a very strong footing. A large plot of ground has been purchased, in an eligible and central situation, in the new Boulevard Malesherbes, on which are to be erected a church, school, book-store, and parsonage. The whole will cost about \$70,000, a large part of which will be furnished from England. The whole will probably be in readiness by this time next year.

THE PAPAL QUESTION.

"The question of the withdrawal of the French troops from Rome, and the final solution of the Papal knot, seem to be postponed for the present, in view of the failing health of the Pope. The rumors as to his condition, vary from day to day; but the general belief, among the best informed circles, is that he has not long to live. The *Monde*, (ultra-montane Romanist journal) had the following remarks a few days since, with regard to it:—

"The health of Pius IX. is not so bad as the enemies of the Church would fain have it believed; but the persistence of this false intelligence affords a lesson to Roman Catholics. It is certain that our enemies found great hopes on a change in the pontificate; they do not conceal the fact, and at the same time indulge in menaces which give an idea of the liberty that would be left to the election, if God, who watches over his Church, had not a thousand means of frustrating their wicked manœuvres. But all this indicates the necessity, now more urgent than ever, of union among Catholics, and of their complete, humble, and submissive union to the Holy See. The Papacy is the object of attack; this is not the time to discuss, but to fight for it, and the best means of fighting for it is to follow its guidance with humble docility; to adopt, without reserve or restriction, the doctrines of salvation which it has proclaimed with so much courage and perseverance through succeeding ages, and in the midst of the most fearful tempests. To think that all can be saved by giving up a part of the fortress to the enemy, is to labor under a strange illusion. Our epoch demands something very different from fatal concessions; the Church alone holds the doctrine of the salvation of society as well as the salvation of souls. It is necessary loudly to proclaim those doctrines, to maintain them energetically, to show how favorable they are to true liberty, to the true happiness of nations; whilst the contrary doctrines, attractive in appearance, produce only the fruits of death and servitude—in short, it is indispensable to proclaim and defend the whole truth, by exhibiting it as it really is: to conceal the less agreeable features of truth, in the hope of more easily winning over its enemies, is to doubt the truth and God, to desert the field of battle, and pass over to another standard. The Church knows not these fatal compromises; full of indulgence towards persons, she can enter into no compromises when principles are concerned, and it is with this glorious steadfastness, which is regarded as blind obstinacy, that she has passed through eighteen centuries of persecutions and struggles."

"Thus the Church-party, it seems, has forgotten nothing, and learned nothing. In the mean time, the progress of civilization goes on, in spite of these old world dreamers. The late declaration of Ricasoli, prime minister of the Italian kingdom, that Rome *must* be the capital of Italy, would never have been made, it is thought, had he not previously been aware that Napoleon III. would, in some way, settle the question of the relations of France to the Pope, before long—certainly on the death of Pius IX. The Italian Minister clearly hopes to satisfy the demand of Romanism through-

out the world, by buttressing up the spiritual power of the Pope, after the temporal dominion has been overthrown.

“‘We wish,’ said Ricasoli, ‘to go to Rome in accord with France, not destroying but building up, and at the same time opening to the Church a way of reform, by giving her that liberty and independence which will invite her to regeneration—a task to be accomplished by the purity of religious sentiment and simplicity of manners, by that severity of discipline which, in the primitive ages, rendered her glorious and venerated, and by the frank and loyal abandonment of that power which is opposed to the great idea of her institution. The government does not believe this to be an easy path to tread, but draws courage and faith from the very greatness of the work and the strength of public opinion. The Italian Revolution is great because it founds a new era. I hope that the justice of our cause, our prudence, our firmness, our perseverance, and our boldness at the right moment, will enable us to attain our end.’”

“The liberal presses of France continue to demand, in the most urgent terms, the withdrawal of the French troops from Rome. The *Opinion Nationale* of Saturday, employs the following vigorous and decided language :—

“‘In the name of the great principles of 1789, in the name of justice, and of the sacred right of populations to choose the form of their government, France has permitted Victor Emmanuel to realise the wishes of Italy, and to create national unity. France, England, Switzerland, Portugal, Greece, Turkey, and the Scandinavian States have recognised the new kingdom. We desire to see it consolidated, and to develope itself in order and peace; but, by a strange contradiction, we interdict to it the most essential of all rights, that which Nature has engraved in the heart and conscience of all beings—the guarantee and protection of life—the right of self-preservation and of legitimate defence. We permit its bitterest enemies, those who wish for nothing so much as its ruin and its death, to establish themselves on its frontiers, and in the very center of its provinces, to excite rebellion and foment civil war among its populations, to give it, both in open day and in the dark, repeated blows; and when its elected king endeavors to ward off those attacks, to punish its enemies, and free Italy from them, he is checked, under pretence of religion, in his generous movement; such long-suffering as God himself would not exact from saints in Paradise is imposed on him, the asylum in which are assembled from all parts of Europe the aggressors against him is declared inviolable, and in their favor is resuscitated the right of refuge which the Middle Ages, pious and bigoted, granted to churches and monasteries. A situation so strange cannot be prolonged. It is full of perils, and there would be risk by prolonging it to drive, if not the Italian Government, at least the Italian people, to extreme resolutions of a nature to compromise general peace. That is a truth which is evident to every one. The future of Italy and the triumph of liberal principles should be assured; the Government of Victor Emanuel ought to be allowed to escape from the dead-lock in which it stands: and, for our part, we think that both the dignity and the history of France require us to hasten the desired solution with or without the co-operation of the other Catholic or Legitimist Powers. We, the sons of 1789, cannot, in fact, sacrifice the independence of 25,000,000 of men to the temporal power of the Holy See, and we can do so less from the fact that the temporal power of the Church has been formally condemned by the Gospel, by the Fathers, and by the Popes of the first centuries.’”

“Perhaps no event of the year has produced a greater disturbance in the Papal camp, than the publication of a violent treatise against the temporal power of the Pope, by M. Liverani, Domestic Prelate and Prothonotary of the Holy See. It is entitled *The Papacy, the Empire, and the Kingdom of Italy*, (Florence, 8vo.) and is dedicated, doubtless without permission, to the Count de Montalambert. M. Liverani is a man of excellent character, and of high repute for scholarship, especially for his thorough knowledge of the canon law, and of patristic literature. The Pope, at first, would not believe that Liverani had written the book, and refused to comply with Antonelli's request to dismiss the prelate from his ecclesiastical functions. But M. Liverani soon cleared up all doubt as to his being the author, and last week the Pope gave orders to erase his name from the list of prelates and prothonotaries. You will hear more of this book hereafter.

SPAIN.

“The ‘Church’ has its troubles also in Spain. The arbitrary severity with which the Spanish Government has treated British Protestants, has at last waked up even Lord John Russell to the propriety of protecting his countrymen and fellow Protestants in that benighted land. The persecutions of native Protestants, meantime, go on with increased vigor. The recent insurrection at Loja is now charged to Protestantism. The *Correspondencia* of Madrid, had an article recently, asserting that Protestants were at the bottom of this rebellion; and the Paris *Journal des Debats* takes its Madrid contemporary to task, in the following terms:—

“The *Correspondencia* eagerly seizes on this opportunity of justifying the rigorous measures to which several citizens of the South of the peninsula have been subjected during nearly the last twelve months, for having professed tenets contrary to those taught by the Roman Catholic Church. In February last, we ourselves called the attention of the liberal public to the judicial persecution directed against MM. Alhama and Matamoros, charged with the offence of having read the Bible; and we pointed out what shameful laws, and unworthy of a free people, the Spanish Code still contains in religious matters. The situation of those persons has not, that we are aware of, changed. Meetings have been vainly held in their favor in England. And now the *Correspondencia* triumphs and exclaims: ‘According to information which has been received, it appears in several cases that the individuals pointed out as democratical conspirators are Protestants. It is for that reason that the Government have constantly prosecuted all those who allowed themselves to be led away by that religious doctrine.’ Really? For that reason only, and for no other? The *Correspondencia* candidly declares in that manner that if the Protestants were only Protestants, instead of being disguised conspirators, they would be freely allowed to exercise their form of worship. Why then was M. Alhama, who never ceased to testify his devotedness and submission to Queen Isabella, thrown into prison? Why maintain in the Penal Code, Arts. 128, 129, 130, 136, and 137, which punish with imprisonment, perpetual banishment, or hard labor, the simple fact of professing a religion different from that of the Roman Catholic Church, whether the dissenting party be or be not a democratic conspirator? And when averred conspirators seek to disguise themselves under the name of Protestants, or Protestants (as, we do not deny, might happen) make themselves democratic conspirators, what is the use of prosecuting as Protestants, citizens whom it is so easy to punish as conspirators?’”

PROGRESS OF THE GOSPEL IN SERVIA.

We know of few instances in which the kind Providence of God has more clearly justified the devotion and perseverance of a few humble and lowly servants of His, than in the case of the pious founders of the German Church at Belgrade, in Servia, of whose history we have some account in a recent letter, which its friends have sent forth. It may not be generally known that the attention of colonists from Germany was drawn in that direction as early as 1837, when the present Prince Milosch who, seven years previous, had been solemnly installed in his office by a firman of the Sultan, induced the Intendent of the Mines, Von Herder, to make a geological examination of the country. Through his representations the first Saxon colony arrived at Belgrade in 1839, with high hopes and expectations of finding an easy and quiet livelihood. Liberal gifts of land for cultivation, were made to the new settlers, who found all the necessaries of life abundant and cheap. It was not long, however, before too free indulgence of appetite and neglect of precautions against the climate, so dangerous to foreigners, led to disease, and the death of many. The sufferings of the colonists were subsequently aggravated by the failure of some extensive mining projects, upon whose success they had counted; although the surrounding Servians did all in their power to mitigate their distress.

To the more seriously minded, the spiritual destitution which they experienced, was the most trying feature of their case. The most essential offices of religion were denied them, by reason of their distance from any Protestant church or minister. At length, in 1853, those who had been anxiously looking for some opportunity to introduce their worship, seized the advantage offered them by the temporary presence of the Consul General of Bucharest, to effect a church organization. The Ober-Kirchenrath of Berlin, was induced to send a minister, whose salary was, in a great measure, defrayed by the funds of the Gustavus Adolphus Society, of the Marches (?) and the Servian Government published a law, in which, while important privileges were reserved to the Eastern Church, the free exercise of their worship was guaranteed to all known Christian denominations. In the spring of 1854, the first regular services of God's worship were held by the pastor, Mr. Graun, and not long afterwards, a school was established with bright prospect of success. A revolution which broke out, and the withdrawal (in 1858) of the aid afforded by the Gustavus Adolphus Society, occasioned, for a time, a sad change in the fortunes of the weak church. The pastor returned to his native land, and it was not until the next year that a successor could be obtained, and means provided for his support. The Rev. Mr. Von Coelln was now sent to minister to the

spiritual wants of the Germans at Belgrade, chiefly through the energetic exertions of a single individual, and he has since labored with marked success. Within the last year, the external affairs of the church have also been signally blessed from on high. On New Year's day, in answer to the congratulations of the Germans, Prince Milosch declared his intention to build them a church. This was only in accordance with his declaration on resuming the government: "All my subjects, even those of other confessions, shall enjoy the same rights and liberties which our fathers purchased with their blood; and thus we will show to the world that we are no longer living in the Middle Ages, as has been asserted by many." On the 26th of April, this tolerant prince presented to the German Church a vacant chapel, with a large piece of ground for the erection of a parsonage. This edifice he still further caused to be repaired at the public expense, and on the seventh Sunday after Trinity, July 22d, (July 10th, old style,) 1861, the church was to be solemnly dedicated to its sacred use.

A single work still remains to be accomplished: the erection of a school-house and parsonage. The school-house has become necessary in consequence of the rapid increase of scholars, and the difficulty of obtaining a suitable place at a moderate rent. It is for this object that the Church are soliciting contributions from Germany and elsewhere, which they announce may be addressed to Rev. Mr. Von Coelln, to the care of the Prussian Consulate at Belgrade, in Servia. The importance of the movement, of which we have given a sketch, appears from the fact, that Belgrade stands at the very door of the East. A Turkish minaret rears its lofty summit in close proximity to the new church.

THE WORK IN OUR OWN COUNTRY.

In our last number we spoke of a faithful and intelligent lady who is actively engaged in our work, in one of the great cities of the West, and remarked, that thus far, the experiment had worked well. That she was able to visit families and do them good, that were inaccessible to gentlemen. This month we give to our readers a letter from her own pen, that she may speak to them in her own language:—

"I have been looking over my daily journal, for the last month, and almost wish it was practicable to send it you, for it would give you a more correct account of the mission work, and the schools, etc., than I can possibly do in the usual way. Considering the state of mind, and the entire stagnation of business, consequent upon the condition of our country, and the present extreme warm weather, our work can be considered prosperous. We are obliged to plan our visits mornings and evenings, and avoid ex-

posure in the middle of the day. We average from ten to fifteen visits per day. During the past month, we have visited the City Hospital three times, House of Refuge once, and the Widow's Home once, and at the two former distributed tracts and papers, which were eagerly accepted. Many Romanists at the hospital, will accept my papers and tracts, when they would refuse them from gentlemen. We have some interesting cases now and then, which, by the blessing of God, may result in true submission to God, through his son Jesus Christ. We feel more encouraged to labor on, leaving the issue with Him, from whom all 'blessings flow,' realizing 'that the night of death may soon come,' when labor with us must cease. Our Industrial Schools are still interesting, but it is too warm to sew much, so we improve the time in their catechism, scripture lessons, and reading, or telling useful stories.

"One little girl from the Mound School, was gathering wood from the levee, and fell in the river, and no help being near, she was drowned. Her mother came to tell us, and while the school were singing, the tears coursed down her cheeks, for (as she said,) 'Mary sung them at home.' Who knows, but those same sweet hymns, went with her spirit in its upward flight. We felt more resolved to be patient under every trial, and diligent in the discharge of our duty, improving every opportunity as if it were the last, trusting that the seed sown may fall on good ground, and if matured by the dews of Divine Grace, in some future day spring up and bear fruit, even an hundred fold. We contemplate another school, in a very desirable place, as soon as the weather will admit of securing ladies for teachers. Our Sunday School at the Boatmen's Church, is very encouraging, and the more so, as the most of them never heard any Protestant instruction; some of them are almost wild, 'regarding neither God or man,' but every low, vulgar, and abusive phrase they are familiar with. Last Sabbath we had thirty-six, some very ragged, and many dirty, but we will soon remedy this. We have so many things to contend with, drunken parents, the most wicked associates, and all their surroundings, but little above the brutes, that our hearts and hands are strengthened greatly, at the least approach to any improvement; judge then of our joy last Sabbath, when almost ready to leave in despair, we succeeded in gaining their attention, by reaching their hearts, and they sat upright with folded arms, and quietly listened to the story of Moses, as affectionately told them by a dear friend, Mrs. P.; and to prove their deep interest, questions were asked them, and they invariably answered correctly, and the pleasure we exhibited in our faces and in our praises, was fairly catching, and we just wished some distant interested friends could have enjoyed it with us. One little pale, ragged, but clean boy came back crying, on being questioned as to the cause: 'A big boy had snatched his paper and run away, and his father wanted it.' We gladly replaced it, with a rising desire in our hearts that the blessing of God would attend. We met with so much stubbornness from the adults, that our only hope is with the soft pliable minds of the little ones, and our hearts yearn over them, and we feel like making a

desperate effort, if needs be, to snatch them from almost inevitable destruction. We have had several cases of sickness, where we were *allowed* to read, sing, and pray, and often leave these humble abodes with feelings of humility and peace. My daily prayer is, that I may be more fitted for this work, and that I may do it with an eye single to His glory. It has been a pleasant, and I trust profitable month to me; although fatigued and worn down by constant labor, still what is to be done, must be done quickly, as the day is far spent!"

MISSIONARY INTELLIGENCE.

BURMAH.

Allusion was made in the last number of the *CHRISTIAN WORLD*, to the promising indications of the new missionary work undertaken by the brethren of the American Baptist Union among the Shans. These are a people who have hitherto been wholly overlooked by our missionary societies. For the forty-nine years during which missions have been in operation in the Burman Empire, nothing has been done for their improvement. They inhabit a territory adjoining, and nominally subject to the Government of Burmah. They are supposed to be a branch of the Siamese family. They have a distinct written language, and many peculiar customs, although they profess the Buddhist religion. The attention of our Baptist brethren has been but recently drawn to them; and a missionary, the Rev. Mr. Bixby and his wife, who arrived at Rangoon in April last, are now among them, having been sent out by the Baptist Union, to labor among this interesting people. It is remarkable that just about the time of their reaching the field, a large emigration of Shans should have taken place, coming down as it were to meet the approaching missionaries. About

ten thousand of them, men, women, and children, have taken refuge in British territory, in the neighborhood of Toungoo. They had fled from their homes to avoid the exactions of the Burmese Government, who sent an armed force to compel payment of revenue. They have asked permission of the British authorities to settle there, and it has been readily granted. The Shans are represented as a peaceable, industrious, and intelligent people. They have expressed the desire that Christian teachers should be sent among them. We are greatly encouraged to hope that an important and fruitful work is about to begin among them, not unlike that among the Karens, who have been, to so great a degree, evangelized by the instrumentality of these excellent brethren.

WEST AFRICA.

An important step has been taken in connection with the Corisco Mission, under the care of the Presbyterian Board. Mr. Clemens, writing May 18th, gives an interesting account of a short journey in the interior which he has lately made, in order to station native Christian laborers among their own people. These native brethren were pupils of the mission school on the island of

Corisco This beginning, in the employment of a native Christian agency, is a most hopeful one, and we trust it will be faithfully followed up. One of the new stations is Mavika, forty-five miles east from Corisco; the other is between eighty and ninety miles, near the base of the great "Sierra del Crystal" chain. At both places, the missionary and his native helpers were received with great heartiness and many promises of protection and docility. Several other young men are ready to go forth upon similar errands. With the blessing of God, it is designed to station one or two of them, very soon, among the Pangwes, beyond the mountains. This is a large tribe, which hitherto has been shut out from the coast by the intermediate tribes.

SOUTH AFRICA.

The Zulu Mission, connected with the American Board, held its annual meeting in May last. The "General Letter" prepared on that occasion, speaks of special indications of the Holy Spirit's presence, which have been observed since the "week of prayer" in January. At Umvoti, more than forty have expressed a desire to become the followers of Jesus, and many of them, it is hoped, have passed from death to life.

INDIA: ASSAM.

A letter from the Rev. C. Hepel-meyer, dated, Tezpoore, Assam, April 27th, states that on the 21st inst., he baptized seven persons—two men, two women, and three children—who had traveled, for the purpose of making a public profession of their faith in Christ, a distance of more than a hundred miles on foot, crossing ten rivers, and passing through

a dense jungle, infested with tigers and bears, which it took them four days to traverse. They were accompanied by eight others, who were also anxious to present themselves for baptism, but whom the missionary did not regard as thoroughly prepared for such a step. There is much encouragement to hope for an extensive movement among the Kacharees; not only the pupils of the mission schools, but also some of the Pundits or schoolmasters, evincing a disposition to renounce heathenism.

HINDOOSTAN.

At the Madura Mission, (American Board,) there has been much religious interest among the pupils of the Pasumalie Seminary. On the Sabbath preceding the close of the term, the Lord's Supper was administered. In the evening, one of the smaller boys was brought in by some of the larger ones, trembling violently, and crying as if in great agony. On being asked the cause of his distress, the lad replied: "My sins; oh! my sins are piercing me through; I cannot, cannot bear it!" Shortly after, one of the class-rooms was found filled with students and catechists, all with loud cries and tears confessing their sins and praying for pardon. Several days of intense feeling succeeded; and up to the time when the school broke up for vacation, the interest was unabated, a considerable number rejoicing in hope. The reports received of the conduct of many, since their return home, have been uniformly favorable.

THE SANDWICH ISLANDS.

Some notice of the fruits of the revival which has taken place within

the last year in these islands, was given in our last issue; fuller and later particulars have been furnished since then. "Never, within the past twenty years," write the missionaries of the American Board, in their General Letter, "has there been so much evidence of the Spirit's presence in our churches, as during the year just closed. About fifteen hundred converts have been gathered into the churches, and there are still many candidates who may be received hereafter." A remarkable fact is the liberality displayed in the support of the Gospel, and in sending it to the heathen beyond. All the reported contributions amount to more than twenty thousand dollars, besides much that has been done in a more private and quiet way.

PERSIA.

Among the Nestorians, the extraordinary spirit of benevolence, awakened in view of the financial embarrassments of the parent society, the American Board, continues in several of the congregations. Some account of this movement was given in our September number. Many features of it are deserving of especial notice. It has been from the outset a free-will offering, without solicitation on the part of the missionaries, although the people have contributed out of the depth of their poverty. Their joyfulness in giving is not less surprising than their liberality. Inquiry has been made of several, as to the cause of the movement, and the reply has been: "We know of no other than that we understand the American Board is embarrassed, and we feel it a privilege to contribute to its relief." The last concert at Seir was a memorable day. The village con-

gregation are suffering from poverty, and in debt from last year's famine; yet they contributed about \$120. About ninety were present, and *every one gave more or less*. "A new source of delight," said some, "is this of giving, and one we have been strangers to till now!" The whole sum contributed and pledged among these people, up to the latest advices, considerably exceeds one thousand dollars.

TURKEY.

The voice from Western Turkey still is, "Send us help!" There remains yet very much land to be possessed. Whole clusters of towns and villages have scarcely heard the voice of the Gospel preacher, and yet there is a wonderful degree of preparation for the truth. Here, for instance, is a message from Baffra, in the vicinity of Marsovan. "I am beset," writes the only enlightened man in the place, "night and day, by Greeks and Armenians, demanding to know these doctrines. One or two, who have openly espoused the truth, are suffering persecution; others are awakened, now is the time to labor. For the love of Christ, do send somebody to defend and guide us."

The notable scheme of the Pope to bring over the Bulgarian nation to Romanism, has proved a sad failure. The few Bulgarians who were caught in the net at first, have returned to their own (the Greek) Church. A Protestant colporteur has lately visited Salonica and the neighboring towns. He was kindly received, and many questions were put to him as to the Protestant faith, until at Kulkish, a town of some importance, the Greeks becoming

alarmed, stirred up the Turkish governor to interfere. The colporteur left the place for a day, returned to Salonica, procured from the Pasha an order confirming his right to sell his books ; and returning, sold a large quantity on the strength of the commotion made about him. Some thirty heads of families, intelligent Bulgarians, have united in an earnest request that a Protestant preacher might be sent to them.

WORSHIP OF A BRITISH OFFICER.

It has been ascertained that in 1850 a brotherhood of fakirs, or Hindoo monks, at Hurripore, in India, abandoned all their forms of idolatry, and devoted themselves to the worship of the distinguished General Nicholson, who had then left the country for England. When he returned to India in 1856, on his way to Cashmere, Nicholson was greeted by these poor creatures with great rejoicings, and hastened to offer him homage, but when they persisted he ordered some of them to be flogged. This only increased their reverence. They insisted that they had deserved the flogging ; that they had led unholy lives, and naturally incurred the wrath of their god. The result was that they practised increased austerities. When Nicholson fell gloriously before Delhi, and the news reached his devotees, the effect was remarkable. Their leader declared that he could not remain in a world where there was no Nikkul Seyn, as they called him ; and going to his hut, he destroyed himself, cutting his throat from ear to ear. Another followed his example. A third said he would go to Nicholson's God, started off to

Peshawen, waited on the missionaries, was received as an inquirer, and in course of time was baptized. He may now be seen engaged as a teacher in the mission school. Another imitated his example, and is now under Christian instruction.

SOCIETY ISLANDS.

The people of the Society Islands having embraced Christianity at the hands of the English missionaries, were compelled some years ago to acquiesce in a French Protectorate ; and every effort has been made by the priests of Rome to draw them into the snare of Popery. But they have to a great degree, withstood these solicitations ; and recently, their queen, Pomare, with their legislative assembly, have forwarded a request to the French Emperor, that he would send out to them two missionaries, expressly stipulating, however, that they shall be *Protestant* missionaries, and declaring that they will not have " any Catholic priests." The whole document has been published in a French paper, and translated in the "Journal of Missions ;" it is well worth a perusal.

JAMAICA.

The great revival of which we have from time to time chronicled the progress, continues to spread in this island. Some of the physical phenomena which have attended this movement hitherto, and have prejudiced some minds in relation to it, are still to be observed ; but in general the missionaries are cheered by the assurance that the work is of God, and will redound to His glory in the salvation of many souls.

NEWS OF THE CHURCHES.

OUR OWN COUNTRY.

A matter of much concern to many loyal and Christian hearts, since the outbreak of the struggle now waging in this land between law and rebellion, has been the disregard of God's holy day, which, by the culpable neglect or still more culpable action of some who should have prevented it, has prevailed to a considerable degree, in the military arrangements. The excellent Chaplain to the House of Representatives, a few weeks since, pointed out, kindly but faithfully, this great and dangerous mistake; and a petition has been addressed to the President, requesting, among other things, the necessity for stringent measures to remedy the crying evil of Sabbath desecration in our army. We are glad to see that these measures are likely to be taken. General McClellan has issued a proclamation, strongly urging the more careful observance of the day of rest, and requiring the officers of the several regiments under his command to see that "all work be suspended; that no unnecessary movements be made on that day; that the men attend divine service after the customary morning inspection; and that officers and men alike use their influence to insure the utmost decorum and quiet."

GERMANY.

A full account of the wonderful revival at Elberfeld, among the children of the Orphan House, has reached us. Those who have read the details respecting this extraordinary work of grace, which have appeared in our religious journals, will be pleased to know something

about the institution where it has taken place. It was in 1849, after the visit of the cholera, that this charitable enterprise was started. A large number of children had been left orphans, without means of support; and the urgent need of an orphan asylum was generally felt. In a short time, by the efficient labors of several benevolent individuals, a sum of forty-two thousand dollars was subscribed; almost the whole of which was given by Evangelical Christians. From the outset, the institution has been under the most decided religious influence. The present principal is a man of high character as a Christian teacher, and earnestly devoted to his work. The building, which is an imposing one, occupies a most favorable position, about a mile from the town. The revival, of which we have heard so much, is another striking example of the Divine blessing granted upon the observance of the "week of prayer," at the beginning of the present year. It has throughout been characterized also by a diffusion of the spirit of prayer among the children, many of whom have manifested extraordinary gifts and experiences. Singular as some of the physical manifestations in this revival have been, it seems that there has been no want of judicious management, calculated to repress all undue excitement, as well as to foster the genuine exercises of religious interest.

FRANCE.

The secular press in France has been discussing of late, with considerable force and freedom, the subject

of the elementary education of the young. With all their progress, and as they believe, their superiority in the march of civilization, the French people are lamentably deficient in this important feature of social policy. Their school system, imperfect enough in theory, is yet more defective in practice. The Romish priesthood, well aware that ignorance can alone retain in the shackles of superstition, a people who possess any shadow of self-government, have consistently opposed all improvement in secular education. They have, moreover, set in operation a school system of their own, taught by illiterate men, thoroughly subservient to the Papacy, styling themselves, "Brethren of Christian Doctrine."

On the other hand, the Protestants of France have felt the great need of preparing and sending forth intelligent, competent, pious teachers, to organize and conduct, in the towns and villages of the country, schools where the young may be taught at once the rudiments of sound learning and the principles of a pure faith. Hitherto, these teachers have been exposed to many oppressive restraints and annoyances; from the petty officials of small neighborhoods especially, who at the instigation of the priests, have caused them to be arrested, silenced, and in many cases thrown into prison. We have from time to time acquainted our readers with the lawsuits which have sprung up in consequence of some of these acts of interference. We are now most happy to state, that the Imperial Government seem inclined to adopt a more liberal course. It is announced in the French newspapers that the Ministry of Public Instruc-

tions is about to propose various reforms and changes in the method of education: the more obviously needed of which are an increase of salary for the schoolmasters, a wider range of studies for the children, freedom from the dictation of the priestly power. By the latest advices from Europe, we learn that an important result has been attained, in consequence, probably, of representations made by our Protestant brethren to the Emperor, respecting the grievances to which they have been exposed by the interference of the priests and the subordinate magistrates with their schools, the Minister of Public Instruction has definitely acknowledged the right of Protestants to open schools in all parts of the empire. We shall await with interest the details of this measure, which will give a new impulse to the efforts of our French brethren to train and send forth teachers well qualified for their work. There can be little doubt that this wise and righteous decree has been brought about unconsciously by the priests themselves, in their intemperate zeal. The case of the schoolmaster at Villefavard, has aroused sympathy and indignation in the minds of many intelligent Romanists even; and the political papers of Paris record it as a monstrous outrage upon human rights. Our readers will recall the facts, Villefavard is a village of six hundred inhabitants, but a short distance from Paris. A few years ago, the entire community renounced Popery, and embraced the faith of the Gospel. There are now only five families in the place which adhere to the Church of Rome. Yet the authorities refused the inhabitants per-

mission to open a Protestant school, on the ground that the tranquility of the community would be disturbed if the children were educated in a faith different from that of these few remaining Papists! Truly, this is a cunning that "o'erleapt itself." The absurdity of intolerance could not have been placed before the public mind of France in a broader light than in this case, and the effect will be felt in more ways than one.

SPAIN.

There can no longer be any doubt that Spain is gradually opening to the admission and spread of Gospel truth. It is certain that the best men in that country, many of them in high station, earnestly long to see religious toleration not only, but religious freedom, proclaimed and secured throughout the land. It is true that but a few months since, numerous arrests of persons discovered to have been secret adherents of the Protestant faith, were made. But whether in deference to public opinion in foreign lands, and especially in England, or from some other motive unavowed, the Government have refrained from severe measures; and the accused, under nominal arrest, have not yet been subjected to the extreme penalty (imprisonment with hard labor, for six or ten years) which they were led to expect. Escalante, the leading mind among them, has escaped: and it is not improbable that his brethren will soon be set at liberty. We learn that still more recently, at Granada, three poor persons have been lodged in prison, on the charge of having distributed Protestant works, and defended Protestant doctrines, in various localities. That the truth is

finding its way to the popular mind, however, in spite of these hindrances, we may infer from such facts as this, which has just reached us: The Romish Archbishop of Tarratona, in his own name and that of his suffragans, has sent a long address, which the Madrid papers publish, to the Queen; entreating her majesty to take measures for preventing the spread of what he calls the errors of Protestants. Thus, "he who now letteth will let, until he be taken out of the way."

SCOTLAND.

The Cardross case, an account of which we gave in the March number, has been decided in the Court of Sessions, against the claims of the Free Church, which refuses to submit the forms of its procedure, in so far as such procedure affects purely the spiritual sentence, to the supervision of the civil courts. The judgment of the first division of the Court of Sessions was unanimous. The case will be appealed to the House of Lords. The question is one involving the possession of disciplinary power in all unestablished bodies and must excite general interest.

IRELAND.

At the Annual Meeting of the Irish General Assembly and the Irish Wesleyan Conference, reports were given indicating the continuance of the revived religious interest in the North. The religious statistics published in the Irish census, have disappointed the expectations of many, who had hoped to find the Protestant population almost as large as the Romish. Still there has been a great change. There had been no census of religion since

1834. Romanists have uniformly claimed, that in regard to Protestants, they were as eight to one. But the recent census shows it is but three and a half to one.

One thing is manifest at the present time, and that is that a large part of the Romish population of the South is pouring into Ulster, as well as passing over to England and Scotland. This may be caused in part by the natural attractions of wealth and activity, but more probably it is a part of a studied plan of the leaders of the church of Rome to encourage such emigration in order to strengthen the Popish element in the most influential districts of the United Kingdom. The true way of defeating such a scheme is to bend every effort to instruct the Romish population in the large cities; and especially to gather their children into industrial and Sabbath schools.

MISCELLANEOUS.

Help for Italy.—Our readers have been already notified of the fact that the Rev. E. Edwin Hall, our Chaplin at Florence, has safely reached his field of labor, and gives most encouraging intimations in reference to his work. No time could be more auspicious than the present; every thing indicates a rapid advance; and Christians should not suffer the opportunity to pass without affording substantial aid. Read the following statement of facts about a free press—taken from the correspondence of the *Independent*,—and then say if Italy is not a most hopeful field, if something cannot be done to help on the good work:

“‘The people of Italy,’ said a gentleman long resident here, a few days since, ‘the people of Italy draw the line of distinction between the temporal and the spiritual power as perfectly as you or I can do it;’ and yet hardly a day passes that does not witness some Bull or protest duly promulgated by the Pope, and authenticated by the bandit Antonelli. I have been exceedingly interested in watching the movements of the people and the press of Italy under all these fulminations of wrath.

“As to the people, you have, no doubt, read much already of their increased independence, and refusal to yield to the demands of the priesthood where those demands conflicted with their just views of freedom, perfect and entire, in temporalities; you may not have known as much of the *press*.

“The *States of the Church*, with a population of 2,000,000, have but one newspaper, about the size of a letter sheet, and issued ‘*occasionally*’ (it says) from the Vatican. On the other hand, almost every large town and city on the Peninsula, from the Alps to Spartivento, and in Sicily, has from one to twenty newspapers. In Genoa there are at least four or five dailies, and they are as eagerly sought and read as are our daily papers in the United States. There is the same desire to obtain the *latest* news.

“You may gain a clearer idea of the avidity with which news is taken up, when I tell you that the Associated Press here, pay for the transmission of fullest telegraphic intelligence from all quarters. We have tidings from

the United States in twelve days, telegraphed from Queenstown, and published at same hour as in Paris or London. The political condition of America, Austria, Hungary, is equally commented upon with that of France, England, and Russia. I doubt whether equal practical freedom of the press exists on this continent; nor does this freedom seem to be abused as it would seem probable that it would be, after having been so long in chains.

“Naples and Florence are quite as prudent in their presses as Genoa and Turin, although the latter have been unshackled for a much longer period.

“In one of the issues of one of the papers here a few weeks since, was a wood-cut, capitally executed, representing Cavour standing at the junction of two roads, one of which (from the guide-boards) is ‘*via Italia*,’ the other, ‘*via Roma*,’ coming down the latter toward this junction is seen an immense dragon, with open mouth and shaking with rage, driven by the Pope, who sits astride it, and followed by Francis II. and a host of Cardinals and Swiss guards. At sight of Cavour, who carries a heavy bludgeon, labeled *liberty*, the whole fraternity have stopped, not daring to venture further.

“This picture and paper were placarded about the city—and bought, too, and read by thousands.

“A day seldom passes without giving some additional proof that the press, the handmaid of liberty and the people, is performing its legitimate mission, and doing it fearless of Rome. Meanwhile the priesthood are doing their utmost at the confessional and by domiciliary visits, to check this movement and these tendencies to thought.”

Now, in view of such a state of things, what should be done? Let the colporteur be sent forth with the Bible in his knapsack—to be sold, to be given away, that the people may read in their own language the wonderful works of redeeming grace; let judicious tracts, calling their attention to the pure religion of the New Testament, as contrasted with the abuses of the Papacy, be scattered abroad. In this way a wide spread movement may be begun, and successfully carried forward. My Christian brethren, as you read these pages, will you not resolve to make an effort among your friends to aid in so desirable, and at the present time, so important a work?

The Times and the Prophecies.—The restlessness of men and of nations in the present age (without reference to our suicidal commotions,) is marked and almost unaccountable. Great reforms are instituted and great movements are inaugurated so quietly and yet so rapidly and surely, that those best skilled in the subtleties of politics and diplomacy are at fault. Modern progress outstrips all calculation. The efforts of individuals are effective so far beyond the limits of original action, that the actors stand awestruck at the consequences of their own work, as one who has cast a stone into the profound depths of a chasm, is startled by the reverberating echoes as

it bounds from side to side in its onward course. Recent studies and inventions seem to furnish us with every desirable means of progression, and we are urged forward at such railway speed that the noting and chronicling of passing events is of itself a task not to be lightly estimated. It is as if men had touched the lever of some vast machine, and by it were involuntarily borne along to the accomplishment of an unknown destiny. Modern activity is so remarkable that if one should spring into life perfect in mind as was Adam, instead of being entranced by the beauties of nature he might be bewildered by the complications of art. The world would appear to him a great factory full of the din of unearthly noises, and as he saw the locomotives and steamers of human invention, shooting hither and thither with perplexing rapidity and well-ordered confusion, and the very lightning circulating the messages of men, while easy-working machinery poured forth in never ceasing streams its abundant products, he well might wonder whether the laws of nature were not subject to the will of man. Fresh novelties have come to be so habitually expected, that their absence is a cause of disappointment. The greatest minds are amazed at the development of resources and the opening of mines of information of which they never suspected the existence, no less than by the grander revolutions which so quickly follow each other in near and remote quarters of the globe.

The re-organization of India, the opening of China and Japan, the exploration of Africa, the regeneration of Italy, the attempted abolition of serfage in Russia, apparently exhibit a unity of purpose, although they are not the result of the action of any one human mind, or of a council of such minds. Speculative and religious persons, therefore, see in the hand that controls events, a greater than human power.

In looking for an explanation of these phenomena, some seek aid from the myths of spiritualism, while others explore the ancient prophecies; but on this voyage of discovery, they sometimes wander as helplessly as did the Israelities in search of the promised land. False prophets and wise men, less ingenious than those of Babylon, who acknowledged their inability to read the writing on the wall, have proposed and still offer interpretations at variance even with the signs of the times, and in some cases threatening an almost immediate end of all things. But those interpretations that announce the downfall of the Mohammedan and Papal powers, seem to be fast approaching fulfillment. The termination of the period of 1260 years, which is considered as limiting the existence of these powers, has been long assigned to the interval between the years 1860 and 1870 and a fresh interest has been recently excited by the views of Dr. Cumings, of London, and others, who believe that these prophecies also point to the end of the world in 1866 or 1868. At all events, the dominion of anti-Christ and of the False Prophet has been shaken to its foundation. The glory of the Moors and of the Ottomans, once so powerful, has departed. We see Mohammedan Morocco bending before the power of Spain, degenerate as she is. Mohammedan Algeria has become a province of France.

The despairing struggles of Islamism are apparent in the valleys of Syria and India, and the watchword that 300 years ago could send terror to the heart of Europe, now serves but to arouse the Christian powers to put an end to its intolerance and cruelty.

The Pope has for ages received much attention from the commentators, and while many of them are now confident that Pius IX. is to be the last of his line, there is, at least, much to countenance the idea that he will have no successor as a temporal monarch. The potentate who once gave law to the Kings of Europe, is now dependent upon their caprice for a "garden." Austria and Spain, who alone have the will, have not the power to aid him. The thunders of the Vatican fall harmless at the feet of those from whom he may soon be compelled to sue for personal protection.

But there are those who assert that the overthrow of these two powers is far from complete, and anticipate that though now shorn of their strength, they will again rise, Samson-like, and finally perish in ruins of their own hands, slaying more in their death than they have destroyed in their lives. These are the interpreters who often speak of a great battle in which the world is to join, and where the papist and the infidel are to be drowned in a sea of blood. The warlike character of the first Napoleon, with his invasion of Palestine and his quarrels with the Pope, led to the belief that he was to marshal the forces for this greatest of human struggles, which was to take place near the holy mountain, supposed to be located within the limits of the ancient Canaan. English interpreters, fearful of a French invasion, have more than once located the holy mountain in the British Isles; England and America meanwhile, both claiming to be "the land shadowing with wings" which shall be instrumental in restoring the Jews to Palestine. Among the popular legends current in Europe, is one stoutly upheld by the peasantry of Germany, to the effect that the greatest battle the world has ever witnessed is to be fought in their own country; and they point out a venerable tree as marking the exact locality. In Constantinople the Turk shows the gate through which the Christian Army is to enter; and at Jerusalem, in consequence of a similar prophecy, the Arabs have in one place filled up the walls.—*Jr. C.*

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
AUGUST TO THE 1ST OF SEPTEMBER, 1861.

MAINE.	MASSACHUSETTS.
Augusta South Parish to make Rev. Alex	Greenwich Village. Mary Parker, 1 00
McKenzie a L. M., 30 80	Boston. Miss D. Carlton, 4 00
Townsend. Cong. Ch. and Society, 10 00	Somerville 1st Orth. Cong. Ch. and Soc'y, 21 30
Hallowell. So. Cong. Ch. and Society, 27 00	Boston. A Friend, 10 00

Melrose. Cong. Ch. and Society, . . .	34 40
Ashby. " " " . . .	15 00
Lunenburg. " " " . . .	1 00
Westford. " " " add., . . .	1 75
Lancaster. Evan. Cong. Ch. and Society, . . .	28 00
Cohasset. George Beal, . . .	10 00
Holliston. 1st Cong. Ch. and Society, . . .	45 83

RHODE ISLAND.

Little Compton. Cong. Ch., per J. B. Richmond, Tr., . . .	10 00
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CONNECTICUT.

Woodbury. Mrs. Sarah Curtiss, . . .	5 00
New Preston. N. H. Whittlesey, for L. M., . . .	30 00
West Cornwall. J. M. Hart, for L. M., . . .	30 00
Colebrook. O. Stillman, . . .	5 00
Somers. Cong. Church, . . .	16 27
Vernon. Cong. Church, . . .	32 67
Lebanon. Exeter Ch. and Soc'y, per Rev. J. Avery, . . .	7 15
Guilford. Mrs. P. Bishop, . . .	1 00
Torrington. Cong. Ch., Rev. C. Newman, . . .	5 00
New London. 1st Eccl. Society, of which \$15 for Italy, . . .	65 55

NEW-YORK.

Coxsackie. 2nd Ref. Dutch Ch., Rev. F. N. Zabriskie, . . .	17 89
Brooklyn. Dr. Bennett, . . .	1 00
New-York City. A. G. P., . . .	100 00
Fordham. R. D. Ch., per L. J. Valentine, . . .	13 00
Harlem. Ref. Dutch Ch., per J. Belloni, . . .	44 00
Windham. 1st Presb. Ch., . . .	6 52
" Meth. Epis Ch., . . .	1 11
Durham. 1st Presb. Ch., to make Lyman Strong L. M., . . .	36 71
Fairport. Cong. Ch., for Italy, . . .	10 00
Utica. Presb. Ch., to make Chas. C. Kingsly and Jas. F. Murdock L. M.'s, . . .	60 00
Bath. A few friends, . . .	2 70
Lyons. Presb. Church, . . .	17 50
" Baptist Church, . . .	2 97
Sweden. Mrs. Phebe Capen, in full for L. M., . . .	10 00
Perry. Presb. Church, . . .	6 01

NEW JERSEY.

Mt. Holly. Bapt. Ch., in part of L. M. for Rev. S. Aaron, . . .	6 42
Gloucester. Union Meeting in M. E. Ch., in part of L. M. for Rev. Jos. McMurray, . . .	11 02
Newark. 1st Presb. Ch., Rev. Dr. Stearns, . . .	62 30
Mt. Holly. A few friends in M. E. Ch., . . .	3 00
Titusville. Presb. Ch., add. for L. M. of Rev. J. B. Davis, . . .	10 00
Perth Amboy. S. E. Woodbridge, . . .	25 00

PENNSYLVANIA.

Philadelphia. C. H. Moone, . . .	5 00
Germantown. Market Square Presb. Ch., . . .	10 00

KENTUCKY.

Danville. S. W. Caldwell, . . .	1 00
Louisville. Mrs. Wm. Richardson, \$10; Messrs. Gerhart and Winds, \$1 each, . . .	12 00

ILLINOIS.

Lisbon. Cong. Ch., Rev. L. B. Lane, . . .	8 50
Dover. Geo. Wells, for Italy, . . .	20 00
Chicago. New England Church, . . .	25 00

INDIANA.

Bethany. O. S. Presb. Ch., S. McCampbell, J. McCampbell, E. Russell, A. Buchanan, \$1 each; others, \$5 11, . . .	9 11
Rockville. O. S. Presb. Ch., Mr. Smith and others, . . .	2 50
" N. S. Presb. Ch., E. M. Elsey, \$2; Mr. Coffin, Mrs. Harriss, Mr. Ott, Mr. Potts, Mr. Whipple, Mr. McEwing, Mr. Levering, \$1 each, . . .	9 00
North Rockville. N. S. Presb. Ch., add., . . .	2 00
Franklin. Mr. Manwaring, . . .	5 00
Bloomfield. Friends' Meeting, . . .	7 00
" Other Friends, . . .	1 50
" Mr. Justus, M. E. Ch., . . .	50
Crawfordsville. Rev. Mr. Johnston, . . .	1 00

OHIO.

Cincinnati. Jethro Mitchell \$10, in full for Mrs. Mitchell's L. M.; Mrs. V. Wunder and Mrs. Kekk, each \$5; Mrs. Heighway, \$6, . . .	26 60
" Messrs. W. C. Neff, H. M. Harbaugh, O. Sellow, F. Dallas, E. C. Morris, each \$3, . . .	15 00
" Mrs. T. H. Looker, \$2 50; Mrs. Shillets, Richardson, McKee, Bates, Messrs. Talbot, Aiken, Morris, McGeechen, each \$2, . . .	18 50
" Mrs. Cline, Curwen, Hart, Cox, Colter, Thomas, Western, Stokes, Clark, Garretson, Moore, Hooker, Gould, Mackey, Witherup, Gaines, Galway, Moore, Haggood, Smith, Walters, Davis, Roberts, Smith, Looker, Parcels, Cheles, Webb, Stewart, Katy Ray, Adams, Brass, Garret, Shaco, Lape, Fisherick, Ewing, Farley, Johnson, Augur, Clark, Evans, Walter, Dunlap, Redessor, Cheseman, Yeatsman, Fox, Ballance, Shiras, each \$1, . . .	50 00
" Mrs. J. Goodin, \$1 95; M. D. Parker, \$1 50; Mrs. Barrett, 75c. others, 70c. . .	4 90
" Mrs. Phillips, Norton, Hey, Hyatt, Walker, Hervey, Miller, Williams, Garrison, Potter, Ross, Looker, Ross, Gilpin, Kidd, Neave, Folger, McMullen, Heacock, Snowden, Walker, Brice, Foster, Stearns, White, McCullough, Brown, White, Hamilton, Moore, Sterrett, Williamson, Patrick, Dudley, Gasten, Farrell, Champlin, Rowland, Townley, Wilts, Armer, Bowie, Betts, Ralston, Beggs, Betts, Pierson, Pell, Fisher, Stafford, Morten, Peal, each \$1, . . .	52 00
" 14 Individuals, each 50c. . .	7 00
Bucyrus. St Paul's Luth. Ch., add. for Rev. J. Crouse L. M., . . .	5 00

Oran, Algeria, Africa. John Furniss Ogle, for the Panama Mission, . . .	200 00
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CONTENTS.

The Christian World, . . .	289	Sandwich Islands, . . .	810
Progress of the Gospel in France, . . .	289	Persia,—Turkey, . . .	311
The Antagonism in Scotland, . . .	295	Worship of a British Officer, . . .	311
Our Holy Father, the Pope, . . .	299	Society Islands, . . .	312
Mission in New Granada, . . .	301	Jamaica, . . .	312
An Interesting Letter from Dr. McClintock, . . .	302		
Prospects of the Gospel in Servia, . . .	306		
The Work in our own Country, . . .	307		
GENERAL MISSIONARY INTELLIGENCE.		NEWS OF THE CHURCHES.	
Burma, —West Africa, . . .	309	MISCELLANEOUS.	
South Africa, —India: Assam, —Hindogstan, . . .	310	RECEIPTS.	

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